167 [464] /312 cont./ Some years ago, old Taruirí, having learned from some Chiriguano that Brazilians were "carifiosos," that is, generous, had the idea of going to their country to find work, for which he hoped to be well paid. He banded together with 45 other Chiriguano before whom he held out the glittering fortune which awaited them in the country to the east. With this adventurous spirit and boldness which characterize the Guarani, they did not hesitate to take off toward the unknown. They first passed through Chané territory and followed the course of the Parapiti to the desert. There they rushed boldly into these unexplored regions, dried-up expanses, which separate the Izozoc from Chiquitos. They were all armed with bows and arrows to defend themselves from a possible attack by the Tsirakua, the tracks of whose squared-off sandals they often saw in the sand. No water, of course, but only sipóy roots, which permitted them to stand the thirst. After 12 days of walking, this band arrived at Chiquitos, then from there reached the Paraguay River and Corumbá. Taruirí was not a little surprised to find brothers there, "that is," he explained to me, "people who spoke my language, badly it is true, but who nevertheless made themselves understood." When I inquired discreetly as to the success of his business over there, Taruirí answered, shaking his head and in a tone shot through with sadness and disillusionment: "All that was only a lie," todo era engaño.

[271] [824]

Taruirí does not know and will never know that by doing this he accomplished an exploit that would be the pride and glory of an explorer. For him, it was a question of a simple trip, scarcely longer and more arduous than the one he undertook in the past to go to Argentina.

193 539 648 484 Does anyone want other modern examples of their spirit of adventure and of that ease with which the Guarani move about? I transcribe as such the curious tale told to me by the Indian Cipriano from the Ivu mission, who, confused as he may be, refers to definitely authentic facts:

/363 cont./

234 262 To end up, one could still cite among Chiriguano food the cheese they make in some villages. Each time they butcher they take care to keep the abomasus in order to make [199] milk separate. Chiriguano cheeses are of the same quality as those of the half-breeds, who for once have taught something [292] to our Indians. I shall add that I have never seen a Chiriguano drink milk.

312 133 The problem of water does not come up for the Chiriguano as for the other Indians of the Chaco. Numerous rivers cross their territory, and several of them are large enough not to dry up even in the middle of the dry season. These watercourses form innumerable quebradas, gorges or valleys, which give its characteristic aspect to the country inhabited by our Indians. [361] Sometimes villages are built near springs or small lakes, like the Ivu mission, which is provided with plenty of water.

312 When I crossed the Caipipendí valley, the river which occupies the bottom was nearly dry. The Indians had scooped out small wells about one meter in depth in the sand of its bed. They had surrounded them with slabs of stone to prevent any caving in and to preserve the water which accumulated in them from the heat of the sun. In this same valley, in a village situated on top of a hill, the Indians had dug a cistern four to five meters in diameter in which rain water had collected.

• 271 312 824 The Chiriguano have found a way to purify the muddy water they often have to drink. They crush caraguatá leaves between two stones, then steep them in the water, and all its impurities settle as a result of the action of the juice of this plant.

264 The Chiriguano do not eat at set times. They make a rather substantial breakfast very early in the morning and again take some food toward the middle of the day. In the evening • [562] about six o'clock they make a kind of dinner. Since the men are served first, then the women and children, it follows that the meals drag out in length. At any moment of the day one [415] can see someone eating. The food /364/ is presented to each one in a calabash or terra-cotta bowl which each holds on his knees. They pick up the pieces with their fingers but imbibe liquids with a wooden spoon (Figs. 42 and 43). After eating, they wash their hands. I have seen some rinse out their mouths.

/486 cont./

759 857 257 some similar object and rub the sick person's eyes with it until the cataract comes off.

30. The tannin contained in kurupaí bark is a disinfectant 759 852 824 which hastens the healing of wounds.

31. The leaves of kirupaíra? (small sibil), squeezed and put into compresses on a tumor, act in a lenitive way.

759 824 [807] 32. The plant wambero (kind of purslane) is a laxative. It has a scarlet flower which girls dry and pulverize to be able to color their cheeks red.

33. Iwowi bark, pounded and roasted, is a good remedy for any pain affecting the limbs. The ash taken from the pipe of this [752] tree hastens the healing of wounds.

34. Powdered inái seeds make teeth fall out.

35. The root of the iaipo-poro-mbeyi, ground and kneaded with salt and tallow, is an emollient which is spread on tumors.

36. When they feel pains in the limbs, the Chiriguano apply on the ailing part a poultice made of iya-waso roots, crushed and roasted.

37. The seeds of the yandi-waso, taken in doses of two or three, are a good emetic.

38. The sarái is a tree reminiscent of our walnut tree. Its inner bark yields a powder which is spread on skin eruptions.

39. A climbing plant called kae-rowa is supposed to have medicinal properties. /487/ It is taken in the form of an infusion, or poultices are made with it after it is pounded.

40. Another climbing plant, the kae-ta? (barba de chivato) is a very active caustic which can produce burns if the compresses made with its flowers, leaves, and twigs ground together and mixed with water are kept on too long. If the hands are rubbed with this plant, they become numb.

41. The roots of the shrub mbeiguta, well cooked, yield a broth which combats atrophy.

759 825 42. A species of bug (tambeyia) is used in the native pharmacopoeia as a caustic.

759 271 43. The Chiriguano have great faith in the virtue of hot water. Every sick Indian has beside him a small vessel the size of an egg, full of hot water. Those who are attending him

/467 cont./

wet their finger and moisten his lips (Campana, p. 113). The patient must also drink this water.

Chiriguano medicine in the 18th century. A manuscript of the 18th century, written by Father Manuel Mingo and kept in the Library of the Collège de Tarija, contains information of the greatest interest on the way in which the Chiriguano used to doctor themselves when they were still independent. Here is the translation of the passage in question:

"The manner in which they doctor themselves in case of sickness is curious. Sometimes, when they feel sick, they go immediately to bathe inside their house in jars or a wooden basin. Sometimes they have several herbs applied, which they go to get in the fields or thickets. Sometimes also they allow an enema or clyster to be administered to them. This instrument (according to what I could see at Tariquea) is also very curious. It comes down to a small calabash or hollow gourd with a round opening on top and a small hole at the bottom. In the lower part one fastens or puts a hollow nozzle or a small hollow reed corresponding to the nozzle. One pours through the top (that is, through the large round opening arranged in the swollen part of the calabash) a broth of urine with salt. After that, the one who is acting as nurse or orderly blows hard through the upper part or from the top by pressing his lips to the opening or window of the calabash, and the force of the breath makes the liquid pass into the patient's intestines." (Fol. 107-108).

Nordenskiöld (14, pp. 184-185), who in a recent book went full length into the matter of the various instruments utilized by the American Indians for giving enemas, distinguishes two types: those which are provided with a rubber or leather bulb or a bladder, and those which amount to a simple tube. The one described for us with such a wealth of details by our missionary belongs to the second type, although /485/ exhibiting some similarities with the first. It can be considered as intermediate between the two.

/3 cont./

133 [135] [132] The lakes are natural, but not permanent; they are many and large; in some the water is very good, but from others not even the cattle /4/ drink, because it contains so much saltpeter. They all receive water from the sky, which sometimes falls with great force and fills them at a single time. White Christians are now making artificial lakes, especially in the Gran Chaco and in the vicinity of Caipipendi. 271 824 When water is completely lacking, the Indian scratches the ground, looking for the root of the "uipoy," samolo, which is as large as a watermelon; he cuts it at the top, squeezes the pulp with his hand, it turns to water, and he drinks; thus the need is met, but when this drink is taken for a long period, it gives rise to sickness.

311 312 433 132 The land lends itself to farming and to cattle raising, but both industries diminish in those years when the beneficial action of the rains is scarce. Then the crops are lost, and the cattle die from lack of food and from the great amounts of water that they drink from the rivers and lakes on whose banks they stay through lack of energy; nonetheless this rarely happens throughout the region, which, because of embracing a wide area, in one place or another receives showers which renew nature.

Extent and Area

131 [161] [404] The Chiriguano tribe or race was extremely numerous and thus once took in an extraordinarily large area; traces of these Indians are found in the vicinity of Tarija, and they may be found beyond Santa Cruz, where even today Chiriguano men and women are in larger part those in domestic service with the genteel families. Toward the capital of the Republic the Indians still remember that their grandparents used to live in Tacopaya and even beyond, in Talisco, included in the same district. Then they extended toward the Bermejo River and, finally, eastward to within a few leagues of Carandaiti, where the arid zone, inhabited by the Toba and other savages, begins.

/19 cont./

137 824 [759] in dry places; when dampness penetrates it, it is destroyed in a few years, as experience has shown. The bark that is found under the first layer is split, washed in tepid water, and left to steep overnight; it cures intermittent fever. The Argentinians call it cacha, the whites quebracho, and the Chiriguano "Igüiraro."

AZUFAIFO /jujube tree/. -- This is abundant hereabouts [262] and is a tree of medium size. Its wood is not valued very highly, but the fruit, the size of a grape seed and of a dark coffee color, is a great resource in times of scarcity for the poor Chiriguano. It ripens in January and February and is liked even by cattle and by sheep and pigs. The whites call it mistol and the Chiriguano "Yuá."

245 BANANA TREE. -- Cultivated in orchards and well fenced-in fields, it forms a grove, and each plant yields or produces a cluster, very large on some of them. When the ripe cluster is removed, the plant that produced it must be cut in order that the others may produce their own. There are several [262] varieties, large and small, the latter very sweet and eaten as fruit, and the former only when boiled and roasted; the whites call them plátano, and the Chiriguano "Pacoba."

137 824 [271] BIGONIA ACUOSA. -- This is a tiny little bush one vara in height, which under the ground has a large root like a watermelon and even larger; it contains much pulp which, when squeezed, yields potable water and is used for it in times of scarcity. The Chiriguano call it "Sipoi."

[342] CATALPA. -- This is a large tree and fairly strong. Its wood is used in the construction of houses. The color of the /20/ wood is dark, but when it is newly cut it is somewhat [515] green. Its flowers are purple, and the Chiriguano chew them to whiten their teeth; they are bitter and because of this the tree is called "Tayi," or bitter, in Chiriguano, the whites call it lapacho.

CEIBA. -- A large tree with deformed trunk, and furnished with sharp points, broad leaves, and large, white flowers which produce a material similar to cotton without fibers, for which reason it is smoother and shinier; it is used for mattresses [322] and pillows and candle wicks. The wood is spongy and not at [415] all hard; from it are made troughs to hold water from year to year and in this way they are not soon damaged. Its ashes

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881 raised to the ceiling. They leave her there for a period of
[785] four days in strict fasting and, of course, without her opening her mouth to speak to anybody, not even to ask for necessary things, because if she should talk or ask for anything, misfortune would appear at once.

At the end of this first test, which the maiden has scarcely felt, they lower her on the fifth day, wash her head with potash of Ñetira, and shave off the adolescent girl's hair. Meanwhile in a corner of the house far from the door, they have prepared a wall like a corner piece, made out of slender sticks a meter and 50 centimeters high more or less.
[785] Wrapped in her tipoi or clean clothing, the unfortunate girl goes there, into her pen, and begins her strict fast, which they call Yicuacu, or hiding (1).

> 1. This rigorous way of life does not seem at all strange to the maidens, because before it comes their mothers have prepared them for it, and they believe in everything with blind faith.

The girl remains in her enclosure for a week without doing anything, with face to the wall in order not to see or talk to
[262] anybody. Her usual fare is boiled maize, Atiruru. Sometimes she also eats meat if there is any, but in very small quantities. She neither tastes nor desires other foods. Were she to eat parched maize, she would not be good at feeding her children when she has them, because her breasts would be
[271] dry all her life. Her usual beverage should be natural clear
[273] water. Were she to drink chicha, she would be barren, be-
[842] cause it contains alcohol and acridness, which would stop the effects of conception during her marriage.

881 When the week is over, the fasting continues, but less
868 harshly; her parents have obtained cotton or wool, have
867 prepared the spindle and wheel, with the little potsherd in
283 which they put a few ashes or sand so that the spindle will turn more easily. The mother hands over all this to her daughter, who begins to work and learns that she has been born for work.

/284 cont./

000 The philosopher Foción said that he who has the fewest desires to satisfy is the happiest man on earth. This is a truth based on experience, but it is not true happiness; it is part of it, because complete happiness is not attained here.

The true Chiriguano dressed in the old way and his wife with her tipoy must have been the happiest beings on earth, but as they are children of the first man, they also inherited affliction, pain, and death. These three things are almost always the consequence of illness, and they come from the intemperate life that I have described, just as they also come from the drinking and eating.

515 751 [262] [252] [271] [273] The Chiriguano takes no care of his person, although he loves life, which he would like to be eternal, however much he may walk dragging himself along. His foodstuffs are not at all hygienic; he eats /illustration appears here/ /285/ often and with too much greed rotten meat, vegetables, and maize itself, which he parches but never cooks completely. The water he drinks is not always clear or free of microbes and small worms that are visible; the very chicha that is manufactured with such elaborate effort and care is drunk still sour, and, finally, shelter is unimportant. In periods of great heat he lies on the ground, taking on his back the burning rays of the sun; he protects himself little in the abrupt changes of temperature, and if he gets wet in the rain or has taken a voluntary bath of cold water or water heated by the sun, he lets his clothes dry on his body; from these come the illnesses that I shall presently enumerate, illnesses that he suffers from, which make him unhappy and then carry him to the grave.

753 821 The rainbow that God gave to Noah as a sign that He would not flood humanity again with the waters of a new deluge is a sad sign for the Chiriguano. If this so natural phenomenon appears in a town and begins in front of or over a house, when it disappears it does not end or turn to nothing but hides itself in the belly of one of the residents, who in time will get sick and die of dropsy, from which it follows that this illness, which is rare among them, is caused by the rainbow (1).

1. Another natural phenomenon is the whirlwind,

[TEXT Continues on p. 385]